

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"Purity preserves, sustains, and increases. The principle of pure affection is the gift of God, and it is for us to learn to control it and exercise proper dominion over it. Learn the will of God, keep His commandments and do His will, and you will be a virtuous person."—BRIGHAM YOUNG.

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MORALITY AND THE NEW DAY

ELDER MELVIN J. BALLARD
OF THE COUNCIL OF TWELVE

THE moral crisis in the world offers to Latter-day Saint youth a glorious opportunity to arise and shine and hold up standards that will attract the attention of the ends of the earth. No people in the history of the world have maintained higher moral standards than the members of the Latter-day Saint Church. I am one who believes in youth, that the youth of today will carry forward the standards of the past, and I have no sympathy with those who are discrediting youth with a fear that this generation is headed for destruction. I believe that the finest young people who have ever been born in the history of this world have come to Latter-day Saint fathers and mothers. At the same time I recognize that no generation of young people has been face to face with more serious difficulties to solve than this generation. They have been introduced into an age that questions all the standards of the past, an age that is discarding many of these standards.

While I recognize that this is the greatest age truth has ever known, there is always danger that in the desire for change many tried and worthy standards may be discarded; but the moral standards set up by this Church are standards that must remain, and which cannot be changed or modified without disaster to us. This Church has held that next to the crime of murder is the crime of sexual impurity, that to rob a girl of her virtue is a crime next to taking her life. There is not a double standard, one for girls and one for boys. Each boy is expected to live as chaste and pure and clean as the girl he asks to be his wife, the mother of his children.

The purpose of this writing is to present to you, leaders of

youth, reasons for continuing to maintain these moral standards. I thank the Lord that this Church makes no requirement of its people, young or old, without there being good reasons for appealing to the loyal support of the membership. I know that those living in this age do not obey simply by being commanded; they want to know why. It is our responsibility as leaders of youth to give a reason for the appeals we make to continue to maintain our high moral standards.

THE strongest instinct in life is in responding to the law of self-preservation. Next to that comes the desire for food—the appetite, without which the human body could not be sustained. Next to this is the sex desire. This strong desire for self-preservation is given to us in order that we might live and preserve our lives and accomplish our mission in the earth. The desire for food has not been given that we might run rampant and indulge in the use of things hurtful and injurious, but that we might be wise in the selection of those things provided by the Lord which will build up strong, healthy, vigorous bodies; hence the Word of Wisdom has been given us as a guide to right living.

Why have we the sex desire? Certainly not to yield to its gratification, but for the purpose of fulfilling the great commandment God gave to man—to multiply and replenish the earth. In the beginning the Lord said it was not good for man to be alone, and when he united man and woman in the holy bonds of matrimony he declared that they should cleave unto each other and they twain should become one flesh, and then gave them the commandment to multiply and replenish the earth. He also gave the warning, "Thou shalt not commit adultery." He knew that unless there was strong restraint exercised over this sex impulse that man would abuse his body, depart from the glorious purpose for which it was created, and soon debauch himself in the greatest of sin and iniquity.

All nations and peoples who have heeded the Lord's command concerning the control of this strong impulse which He planted in the human body have prospered and found life happy and successful; but individuals and nations who have disregarded the warning and injunction of the Almighty and have made their bodies mere harps of pleasure to gratify every sex impulse have reaped sorrow and distress, for while nations have survived pestilence, war, famine, etc., no nation has ever survived immorality.

The lawful association of the sexes is ordained of God as a means of race perpetuation and for the development of the higher faculties and nobler traits of human nature which the love and inspired companionship of man and woman alone can insure. We believe Paul was right when he wrote, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6: 7-8.) Jesus once was asked concerning the sin of adultery and who was guilty of this sin. He answered, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matthew 5: 28.) And unto the prophet of this dis-

pensation He added, that such an one who does not repent shall lose the spirit and depart from the faith.

The place to begin this self-mastery of the body is with the mind itself, for as man thinketh so is he. I grant you that there are numerous temptations today for men to have evil thoughts because of the portrayal of the sex question in moving pictures and in the display of the human body by the styles and customs of our day. Nevertheless, shall we become weaklings and yield because we are tempted? I appeal to you as descendants of that Joseph who was sold into Egypt to be worthy of your ancestor who was also tempted when the wife of the ruler looked with lustful eyes upon him. Again and again she invited him to sin with her, but he repelled her approaches until finally she seized him to forcibly drag him to his ruin. He tore away from her, leaving his garments in her hands which she used as evidence in accusing him of having assaulted her. But one thing I have found to be true is that though the world may condemn you and denounce you as immoral, if you know you are clean in your own heart, all the devils in earth or hell cannot overcome you. But on the other hand, though the world may praise you and think that you are chaste and pure, if you know you are not clean in your own heart and have no confidence in the honesty and rectitude of your own life, you can never rise. So this Joseph rose in majesty and power because he was pure and innocent and he vindicated himself and secured the absolute confidence of his master.

So can men and women today have such power over their own conduct that no combination of circumstances can ever cause them to depart from the path of virtue. O, the strength there is in being clean! I recall an experience that came into my life some time ago. I was a passenger on a snow-bound train in the Northwest for four days and four nights with a group of some twenty-one men in a Pullman car. I listened to their stories and ultimately every man, without a blush of shame, told the story of his own departure from the path of morality, and seemed to glory in his victory over some innocent soul. I recall listening to these recitals for hours one night. I had retired to my berth and was trying to sleep, but could not. Finally, I discovered myself upon my knees weeping and thanking God that I had a mother who taught me to keep myself clean, that she would rather have me dead than to defile myself. Joy came to my heart because I could look every woman in the face and not one could raise an accusing finger. I want the youth of this Church to so conduct themselves that they can look not only men and women but God Himself in the face and realize that they have kept themselves clean and undefiled, for only the pure in heart can see God.

THE departure from the high moral standards of the past has been going on rapidly, and I must blame the World War in part for some of this. For instance, I saw during the period of the war trainloads of soldiers stopping for a moment at railroad stations. Mothers and daughters were there to offer free cigarettes and other gifts. After a few moments of conversation, without an introduction, when the train started to move a soldier would grab a girl and kiss her, only to have that repeated

by some other fellow. Mothers, poor simpletons, looked on with approval thinking that was winning the war. They were throwing away the most precious thing their daughters had—maidenly modesty.

Many of our boys became used to this procedure and thought it a perfectly legitimate thing, on the slightest acquaintance or after one evening's entertainment, as a reward to claim the right to kiss the girl whom they had met or entertained. Thus promiscuous kissing and petting have become so prevalent that a girl who does not submit to it is often barred. I recall a girl saying to me, "If I do not submit to this treatment the boy will never come back again." "Yes, he will," I said, "he will not come back when he is out looking for another lark; but when he is looking for a companion whom he wants as a wife, one whom he can trust, one who, when he goes away, will be just as he left her when he returns, he will remember the girl who made him stand on his own ground and honour her and respect her."

I am not saying when a girl should allow the privilege of her kiss to be granted to a boy, but my own judgment is that no such privilege should be extended until the girl has accepted an honourable proposal of marriage. The reason I speak of this is because those who engage promiscuously in kissing and other caresses are playing with fire and many will be burned if they do not desist from this dangerous practice. I know there are those who even question the standards of the Church that requires youth to keep themselves absolutely free from all sex association until after marriage. Sin has paved the way for illicit sex relations to be established, promising immunity where there is no exposure, but that secret sin is as damning as though everybody knew it.

I know this, that any girl who will be modest in speech, modest in dress and actions, will be honoured and protected against the assaults of men except they be beasts. But let a girl be immodest in speech and dress and actions and she will be pursued as the hound pursues the hare, and she will be exceedingly fortunate if she is not overcome.

THE reason we are anxious for our young men and women to be so circumspect and clean in their lives is that they may come to the House of God and receive each other in companionship for time and for all eternity, and enter into that sacred obligation with the desire to do their best to fulfil the pledges we all made to those spirit children of our Father that through holy marriage we would give them the opportunity of life here upon this earth. The deliberately childless marriage leads to sorrow and disappointment and ultimate disgust, while those who do their utmost to fulfil the very purpose of life will be rewarded here and now with love, with companionship, joy and happiness that will be perpetuated in the eternities and will create a heaven for such noble men and women.

So we feel the reasons are ample to justify us in maintaining our standards, and the rewards are great enough to inspire us to live up to them. God help us to do it that we may indeed arise and shine and become the very light of the world.—(Address delivered June 5th, 1934, at the annual conference of the Mutual Improvement Associations, held in the Tabernacle at Salt Lake City, Utah.)

SCIENCE, LIFE, AND TRUE RELIGION

By WALTER SHORTLE, PLYMOUTH BRANCH

THROUGHOUT the world today there is confusion in the minds of men. Leaders of religion are bemoaning the fact that their Churches are empty, and that Christianity is being forsaken by the modern generation. The young people are disinclined to religion. They find little that is satisfying in its precepts or dogmas.

Leaders of thought and social workers are fully aware of the moral bankruptcy of the civilized world. The ministers of various denominations are both blaming the young people of today and decrying the findings of modern science by laying the fall of religious interest and fervour upon the statements of modern men of science.

The book market today is flooded with scientific treatises written in non-technical language for the layman. The average intelligent man or woman can glean a knowledge of the natural history of the universe, the flora and fauna of the earth, and the immensity of space in the solar system—solely for the asking, and for the time and energy expended in acquiring it.

Let us note some of the outstanding discoveries. The earth is not the center of the universe around which all the heavenly bodies rotate, but a mere speck in the great cosmic scheme. According to the computations of science, there are approximately enough stars in the galactic system to allow all the people upon the earth a star each.

Matter is energy. It has always existed and cannot be created in the accepted way of making something out of nothing; neither can it be annihilated. It can be changed, but not destroyed. This renders obsolete the old idea that God created the world out of nothing.

The making of chemical life has been attempted, and the continuance of life in a human heart outside the body has been successfully accomplished. Yet the secret of life—so far as science is concerned—has not been discovered.

The theory of evolution has become a proven fact—evolution, of course, being understood in its correct sense: the growth of simpler forms of life to forms of more complexity, the progression to perfection, and not in the popular but erroneous sense that it means the evolving of man from a lower animal form.

Through these discoveries, and many others that might be mentioned, religion as taught today by many divines, has fallen into disfavour, and has failed to measure up. Is religion to blame, or is science wholly wrong? By understanding the meaning of true religion, all these questions and doubts are answered.

Religion is life. It is the centre upon which all life exists. A man's mode of living, his ideals, his philosophy (whether he is of the profoundest thinkers, or of the "back street"), his plan of living—these make up his religion.

Religion is not a theological dogma. It embraces all theologies, and is not confined to the creeds of any religious organization or denomination, so-called. The spiritual leaders of the world,

past, and present also, have corrupted religion into a formula of set rules and laws upholding that all truth is contained within their narrow teachings and, conversely, that all concepts, religious or scientific, without their schools of thought are heresy and must be condemned without thought or reason.

How long will it take mankind to realize that religion covers all—that it is life itself? Such being the case, it naturally follows that all men are religious, and have a form of worship, and a code of living that is their creed.

Christian leaders, social workers, men and women must open their eyes to the fact that we cannot live without religion, for it is in all life, all existence, and is not confined to a narrow field of bigotry, asceticism, and man-made creeds. The thing of importance then is not whether men *have* religion, but rather what kind of religion they have.

Mormonism embraces all truth, wherever it may be found. It has no quarrel with the truths of traditional Christianity or the truths of paganism, or the findings of science. It is not a sect, or merely a Church, although its organization approaches perfection as an institution. Mormonism is a religion in its broadest sense. It moulds all the truths of men into one perfect system. It is a way of life in its best and highest sense. With its scope delimited only by the bounds of ignorance and superstition, into whose realms its philosophy does not penetrate, Mormonism is the universal system, the way of life, the true religion that men of all walks of life are seeking.

A REMARKABLE HEALING

By ELDER HOWARD M. CULLIMORE

[EDITOR'S NOTE: *If you have had or if you have been a witness to an experience similar to the one recounted here by Elder Cullimore, in which divine power has been manifested in answer to prayer, in granting special guidance, or in healing, it should be preserved for the good of others. A compilation of such experiences is now being made by the Church Historian's office. Saints and missionaries throughout the Church are invited and urged to assist in the making of this unusual record.*

Write your experience, taking care to record names, places and dates accurately, and post it to the "Millennial Star" office. As much space as possible will be devoted to the publication in the "Star" of the contributions received, and each, whether published or not, will be forwarded to the Church Historian's office to become a part of the permanent record that is being compiled.

Another experience, similar in nature to the one that follows, will be published in the next issue of the "Star."]

A MOST remarkable demonstration of the power of the Priesthood in the healing of the sick was manifested at the North London branch of the London district on Sunday, September 2nd, 1934.

After a very fine testimony meeting, Sister Mary Ann Dearman Bint, a faithful member of the Church, asked to be administered to. She had been ill for a long time; in fact, because of her own and her husband's illnesses, they had not been able to attend meetings

at the branch meeting place for over three years. The branch president, Brother A. J. Willmott, asked his son Alfred John and me to assist in the requested ordinance, Alfred John to anoint and me to act as "mouthpiece" in sealing the anointing. This we did.

While we were sealing the anointing, there came to me almost as plainly as though they were spoken aloud, the words, "She will be made well immediately." As soon as we said "Amen," and removed our hands from her head, Sister Bint stood up and declared, "I am better already." Then she raised her left arm and said, "See, I can raise my arm above my head; I haven't been able to raise this arm for several years! The pain, too, has gone from my stomach, and I feel twice as tall and as light as air!" Then she told us how ill she had been and how thankful she was to be made well. She was overjoyed, as were we all—although I felt as though I would have to lie down, I was so weak.

Sunday morning Sister Mary Poole had gone to help Sister Bint get off to Church and to stay with Brother Bint, who was so ill that he could not go to the meeting. To some visiting saints the day before, Sister Bint had expressed a desire to go to testimony meeting, if she felt well enough when the time came. But she felt so ill when Sister Poole arrived that it looked as though she would not be able to go. However, Sister Poole helped her to get ready, and she went.

As Sister Bint walked into the house upon her return from meeting, Sister Poole greeted her with, "Whatever has happened, Sister Bint? You look like a different woman."

Sister Bint replied that she felt like a different woman. She related what had happened, and then walking across the room, she reached up to the gas mantel with her left arm. The movement of her arm was unrestricted.

The last word I heard concerning Sister Bint is that she "remains still in excellent health."

It was a marvellous experience, and a definite testimony to me of the efficacy of this ordinance, and of the power and authority of the Holy Priesthood.

INTERPRETATION AND UNDERSTANDING

By ELDER G. HOMER DURHAM

IN the awe-striking lobby of the 40-storey *News Building* in New York City revolves a globe. Twelve feet in diameter, constructed of fine aluminium, it weighs two tons. The slowly spinning object revolves once every ten minutes, inclines 23.5 degrees, and is oriented true north. In miniature it is a model of the earth on which we live.

Six months were required to build it. That spells work.

It shows the outlines of continents, oceans, and principal streams. National boundaries are in colours, with the world's mighty cities spotted and named. Placed in the centre of a building that was erected so that the latest news might be flashed

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THURSDAY, SEPTEMBER 27, 1934

EDITORIAL

DEATH OF PRESIDENT ANTHONY W. IVINS

IT IS with deep sorrow that we learn, as the *Star* is going to press, that President Anthony W. Ivins, first counsellor to President Heber J. Grant in the First Presidency of the Church of Jesus Christ of Latter-day Saints, died in Salt Lake City on Sunday, September 23rd, 1934. Death came just one week after the 82nd anniversary of his birth. President Ivins was a lovable, gifted man, a trusted leader, and above all, a devoted servant in the latter-day cause of the Lord.

A BROTHER IN DANGER

WE recently heard a story that was difficult to believe, but it was told to us by a reliable person with so much certainty that no room for doubt was left. Hence we were astonished that such a thing could be. A brother in apparently good standing and of some years of experience in the Church, declared he would resign a responsible position and quit the Church if a certain other brother were appointed an officer in an auxiliary organization. Now, of course, when the offended brother takes a careful second thought of the matter, he is likely to see it differently. He certainly will do so if in sincerity, humility and faith he prays to the Lord to guide him aright in what he shall do. He then will realize the great danger of the position he assumed.

This matter is mentioned here because it is typical, more or less, of other similar cases that have occasioned trouble and dissension in the branches—a subject to which we have more than once referred in this column. But what is the remedy? Of course, sincere, humble prayer and genuine repentance on the part of every one who sees, or thinks he sees, a fault in another brother or sister.

Would it not be well for the offended persons to look carefully into their own conduct and see if there is anything amiss in it, as judged by Church standards? Doing so would certainly be entirely conformable to Gospel requirements. We all remember that in His sermon on the mount the Master said: "Judge not, that ye be not judged. . . . Why beholdest thou the mote

that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matthew 7: 1-3.)

Let us remember also other relevant teachings of our Lord. A woman taken in sin was brought to Him by mischief-makers who reminded Him of the law of Moses and gloatingly asked Him what should be done. How characteristic of Him was the answer: "He that is without sin among you, let him first cast a stone at her." Then looking up, presently, and seeing that the accusers had all departed and none remained to condemn her, He said: "Neither do I condemn thee: go, and sin no more."

But how often shall we forgive an offending brother? Again Jesus has given the answer, for this is a question Peter asked Him and was answered: "I say not unto thee, Until seven times: but, Until seventy times seven." (Matthew 18: 22.)

Brethren and sisters, we have professedly accepted the Gospel of Jesus Christ and have been baptized into His Church. Did we do this honestly, sincerely believing? If so, let us observe His teachings. Then we will love one another, which love will be manifested by our doing all we can to build each other up, in forgiving each other of faults and in supporting each other in every effort made to render service and to do good.

"There is so much good in the worst of us and so much bad in the best of us that it ill becomes any of us to speak badly of the rest of us."

A person may lose his temper, or use tobacco, or drink coffee, or fail in paying a full tithing. We do not condone any of these offenses, but we should certainly sympathize with the offender and kindly but tactfully be as helpful as we may in assisting him to overcome his weakness. If we were to wait until members became faultless before giving them an office in the branch, we would have no officers, for there is none perfect among us. Let us remember that unselfish service gives us strength, and therefore rendering service faithfully enables us to grow better faster than we could otherwise do. Shall we not cease faultfinding, back-biting, envious complaining, and become prayerful, tolerant, forgiving, serviceable, and strive continually to keep the commandments of the Lord, thus acting in accordance with the teachings of Jesus and the requirements of the Church? Or shall we yield to the Devil's power and make ourselves miserable by becoming tools in his hands? When there is bitterness instead of love in our hearts, when we tear down instead of build up we may know of a surety that the Lord is not with us.—JOSEPH F. MERRILL.

A CHANGE AFFECTING M. I. A. AND PRIMARY

HERETOFORE it has been the practice for girls between the ages of 12 and 14 to attend the Primary Association. This past summer, however, action was taken by the First Presidency

as a matter of Church policy, with the General Boards of the Primary Association and Young Women's Mutual Improvement Association, so that girls now leave Primary at the age of 12 for the department work created for them in the Y. W. M. I. A.

In order to be in harmony with Church practice, and that the greatest good may be accomplished, this will also be true in the British Mission. At the age of 12 henceforth, girls will become eligible for Bee-Hive work and the subsequent department work prepared for them by the Y. W. M. I. A.

In the recreational and leisure-time guidance assignment given to the Primary Association and the Young Men's and Young Women's Mutual Improvement Associations by the First Presidency, the Primary now has the responsibility of all children up to their twelfth birthday, after which they come under the supervision of the M. I. A.

The plans and age-groupings of the organizations concerned in this programme in the British Mission are given below:

BRITISH MISSION PRIMARY ASSOCIATION PLAN

Zion's Boys and Zion's Girls—Children 5 to 8 years of age.

Trail Builder Boys as follows:

- “Blazers”—9 year old boys.
- “Trekks”—10 year old boys.
- “Guides”—11 year old boys.

Home Builder Girls as follows:

- “Blue Birds”—9 year old girls.
- “Larks”—10 year old girls.
- “Seagulls”—11 year old girls.

BRITISH MISSION Y. M. AND Y. W. M. I. A. PLAN

Boy Scouts—Young Men 12 to 16. Bee-Hives—Young Women 12 to 16.

M Men—Young Men 17 to 34. Gleaners—Young Women 17 to 34.

Adults (Y. M. and Y. W. Adults meet jointly)

Over 35 years.

JAMES H. DOUGLAS

WE WILL CARRY THE TORCH

TWO days before June Conference began a young M Man, Earl Ross, had completed a talk and was looking forward to delivering it on Sunday night at the M Men-Gleaner session. Two days after Conference, Earl was dead. In his place on Sunday night stood a teacher of his who had first asked the M Men and Gleaners there assembled to join him in a prayer of faith for Earl—a prayer which he offered in solemnity and sincere humility. Then, according to the sick boy's request, Professor Joseph Smith read the paper Earl had written.

In the M Men organization members will grow older and leave; Earl will be an M Man until the day when the grave is opened and he is raised to inhabit again his body with clear young eyes again seeing and his strong young limbs again animate. His is a spirit which, perhaps, will hover about the organization of young men his age and lend the inspiration of his greater experience and vision.

From his last consciously-planned message we quote: “Well, Pioneer, you see we too have mountains to climb, prairies to cross, rivers to ford in carrying the Torch of our Faith. . . .

Ours is a great task, but we are unflinchingly pioneering new fields . . . but still we are miles from our goal—a goal that we can never reach, nor can any of the succeeding generations. There will always be new problems to solve, new pioneering in new fields . . . but still we are miles on our way; we have achieved concrete goals; but we can't and won't stop. We shall press on and carry the Torch you have handed to us; the Torch of our Faith to every part of the world, no matter where it is, to every nation, no matter how small, to every individual, no matter how lowly. We will do these things with every worthy cause we can command. We will pioneer, just as you did!"

Earl Ross has pledged his word that the M Men will carry the torch. The M Men must make his word good!"—ELSIE TALMAGE BRANDLEY, in *The Improvement Era*.

"MY PERSONAL PLAN . . ."

By ELDER WENDELL J. ASHTON

[EDITOR'S NOTE: This article is the second of a series of sample contributions to the "Millennial Star"—M. I. A. slogan competition, the particulars of which were announced in the September 6th and 13th issues of the "Star." Elder Ashton presents here an entirely different approach to the contest subject from that outlined by Elder Hinckley as his "personal plan for putting the 1934-35 slogan in action" in last week's article.

What does the slogan mean to you? Your plan of action, inspired by your reaction to the slogan, doubtless differs from both of these. Write it, keeping the contest specifications in mind, and post it before the rapidly approaching contest dead-line, October 4th, to: "The Millennial Star"—M. I. A. Slogan Contest, 5 Gordon Square, London, W. C. 1. Ten post-paid yearly subscriptions and our finest compliment, publication in the columns of the "Star," await the authors of the ten articles selected as representative by the contest judges.]

AN old sage has said that all great structures are built before they are begun. Each rivet is located; each beam is placed; each compartment is set off.

Character is no exception. If we are to successfully construct those castles of our dreams, of our ambitions, we must first "blue print" them. We must plan. We must organize. Then put into action.

Thus, in proving my allegiance to the Church by my actions, I must carefully plan my campaign. Then proceed. My personal plan for giving the "proof" involves six steps. When each side of the hexagon is completed, the evidence of my allegiance to the Church comes forth.

Let us consider each of these steps, one at a time.

First, I take inventory of my talents. What are the raw materials I have to work with? What are my natural resources? Am I gifted in reading, speaking, drama, debating, writing, dancing, story-telling, athletics, sewing, or art? What are my interests? I'll dust off the shelves and see just what is there. My storehouse is different from any other. I must first discover what is there to work with.

Secondly, I index my talents. After I have discovered what is there, I organize the material. I pigeon-hole my capabilities in

related divisions. I analyze my abilities. I file them, placing interests in groups according to their relationships.

Third, I take inventory of my tasks. I must determine what is required of me. What work is there to be done in the branch? What has been assigned to me? What additional work might I undertake to push the cause along? What offices do I hold in the branch, and what are the respective requirements?

Fourth, I index my tasks. If I am an officer in the Sunday School, then I classify the requirements there. If, in addition, I am a teacher in the Sunday School, I list the requisites there. If I hold the Priesthood, I mark down the assignments in another group.

Fifth, I match the talents with tasks. I have perused my interests and my requirements now, and am ready to match them up. If I am a Primary teacher and one of the requirements of the office is to teach busy-work to the children, and if I am gifted in sewing, then I might teach the children how to make aprons or doll dresses. If I am an artist and the branch or district conference is drawing near, then I might lend assistance in preparing exhibits or painting posters.

Sixth, I put the plan into action. My scrutiny of the tasks and talents has told me that there is plenty of work ahead. The shadow-boxing is completed, and now I answer the gong. It is the blows I get in now which will count. They'll show my allegiance to the Church. They'll tell the world whether or not I am a champ or a chump. They'll tell whether or not I am a sincere Latter-day Saint. "By my actions I will prove my allegiance to the Church."

INTERPRETATION AND UNDERSTANDING

(Concluded from page 615)

to ready-eyed readers, and turning on its axis in the midst of meteorological, geographical, and astronomical instruments, it represents an interpretation of truth. Many there are who come, observe, and, in a twinkling, obtain understanding. A certain wise man named Solomon said that men who obtained understanding were happy indeed, and to be congratulated.

Suppose that Columbus, Lief Ericson, Francis Drake, or Lehi and his company, could have added to their faith that interpretation! Heavy seas and tiny sails were then required to help demonstrate what is now revealed in a glance. Times have changed. We must all change in order to grow.

It has been said by those who are in a position to declare, that the genius of Joseph Smith lay in his God-given power to interpret truth—to interpret it so that men *understood*. The message that Enoch and his city realized, that Moses and the children of Israel failed to realize, Christ re-interpreted to a group of twelve men and others. They were made happy. We read of the journeyings of Paul and thrill to the power of his gift. And in our day we listen to the story of the Restoration, and marvel. The message that Orson Pratt and Wilford Woodruff delivered we now must re-interpret, so that in the midst of things like the

News Building, television, cathode ray oscillographs, and speeds no man can easily comprehend, modern men may believe and understand.

Understanding comes through comprehension, which is one of the by-products of participation in an experience. Truth requires rendition; the stage requires an actor and an audience before the play becomes real. The magic behind athletic competition lies in the participating, and in like manner may we today help to interpret precious truths to all mankind. Some might even call this a "demonstration," such as one man taking another to 42nd Street in New York City to view the spinning world in miniature.

Call it what you may, means for participation and "demonstration" exist in our very midst—the auxiliary organizations of our Church. As "Aids to the Priesthood" they were organized, and as aids to the Priesthood they remain, to assist in that most exacting of callings, the interpretation of living truth for daily use. We must be conscious of their largely untapped resources. True it is that they may speak a language that is foreign to the passer-by with no time to spare, but they speak the changing language required by a changing world. That is where you and I, the interpreters, come in.

It must have taken effort for brave Columbus to demonstrate, make real to the world he lived in, his knowledge of truth. But he did it, and although he died in chains, experience and hard work, the great twin-teachers, gave to him the ability to be at last, through the mercy of time, understood. If we are to learn the language of our mighty Church organizations that we may be understandable teachers, for so we must become, we must adopt the attitude of faith and works. If we lack wisdom, we know how to overcome that lack, for "by His knowledge the depths are broken up, and the clouds drop down the dew." Ours is the privilege to sweeten and strengthen every life. We may do it effectively through the "Aids to the Priesthood."

HULL DISTRICT CONFERENCE

AT THE conclusion of a conference drive which had as its features a Book of Mormon shop-window display and three lantern-slide lectures, members and friends of the Hull district met in the Gainsborough Town Hall, Sunday, September 16th, for their semi-annual district conference, President James H. Douglas of the British Mission being the presiding officer.

During the morning session, President Drayton B. Nuttall gave a report of the district activities during the past eight months. Baptisms, he stated, have numbered twelve. Two of the three branches are self-supporting. Pro-

gress is being made toward the complete adoption of the Church auxiliary programme in each of the branches. Separate Priesthood and Relief Society meetings concluded the programme of the first session.

In the afternoon was held an M. I. A. Primary Association conference-convention, conducted by Elder G. Homer Durham, Sister Catherine L. M. Horner and Sister Nettie L. Woodbury, mission M. I. A. and Primary leaders. Local members of the district auxiliary organizations assisted the speakers in portraying the programmes, class work, activities and set-up of M. I. A. and Primary.

Special officers sessions, were conducted by each of the visiting auxiliary officers as a supplementary feature of the afternoon's work.

President Drayton B. Nuttall, as the first speaker in the evening session, introduced the theme of the conference, "The Restoration of the Gospel." Sister Rintha Pratt Douglas told of her pleasant associations with the people of Great Britain, and of the satisfaction that has been hers in refuting the mis-statements that have been made about Mormonism and the Mormon people.

President Douglas presented Mormonism as a force in the world today, and told of the sacrifice and devotion that has attended the work of spreading the Gospel message since the Restoration. Regarding the Restoration, he cited the testimonies of past leaders of the Church, along with many

references in the Scripture to show that it is an accomplished fact.

Special music was furnished during the day by a vocal trio from the Grimsby branch, and by Miss Beatrice West and Mr. William Young, who sang several duets to the accompaniment of a concertina played by Mr. Young.

In addition to President and Sister Douglas, there were in attendance at the conference President Drayton B. Nuttall and Elders Theodore K. Lowther, Kenneth F. Cropper, and Ray L. Richards, of the Hull district; Elder G. Homer Durham, Sister Nettie L. Woodbury of the British Mission office; Sister Catherine L. M. Horner, president of the British Mission Y. W. M. I. A.; and Elder Richard S. Bennett, associate editor of the *Millennial Star*.

KENNETH F. CROPPER
Clerk of Conference.

FROM THE MISSION FIELD

Releases and Departures—Elder Frank R. Bennett of the Nottingham and London districts, one-time Y.M.M.I.A. supervisor for the European Mission, and recently president of the Welsh district, was released from his missionary labours on September 15th. He will return to America aboard the s.s. *Washington*, sailing from Southampton on October 11th.

Elder Alma J. Larkin, Jr., of the Manchester and Portsmouth districts, the latter over which he presided, was released from his active missionary duty on September 15th. He will return to America aboard the s.s. *Washington*, sailing from Southampton on October 11th.

Transfers—Elder Walter J. Eldredge, Jr., was transferred from the Manchester to the Portsmouth district on September 17th.

Appointments—Elder Henry R. Pearson was appointed to preside over the Welsh district, his appointment taking effect September 15th.

Elder Richard George Harston was appointed to preside over the Portsmouth district, his appointment taking effect September 15th,

Doings in the Districts: Birmingham—M Men of the Tipton branch were in charge of the opening M.I.A. social held at the branch hall on September 13th. Organ solos, sketches, vocal solos, and recitations made up the programme. Refreshments were prepared by Sister Alice L. Goodman, Y. W. M. I. A. president, who was assisted by Mrs. L. Brown. Games concluded the happy evening.

Leeds—Thoroughly M. I. A. was the opening Mutual social held in the Leeds branch on September 13th. M. I. A. songs were sung, Sister Nellie Butterfield explained the purpose of M.I.A. and its great leisure-time activities in between numbers on the programme, and even the games played were taken from the M.I.A. activity manual. Leeds branch hopes to make its members and friends M. I. A. conscious this year, and if the success of the opening social is of any portent, this hope will become a reality.

London—The newly organized M. I. A. of the Gravesend branch held its first social, August 31st, at the branch meeting place, Freeborns Halls. In charge were

Brother Victor Palmer and Sister Adelaide S. A. Winch, newly sustained presidents of the Y. M. and Y. W. M. I. A. organizations. The hall was gaily festooned in green and gold for the occasion, and all who came enjoyed the evening's recreation and entertainment.

Newcastle—On September 2nd, South Shields branch held an M. I. A. conference. Y. M. and Y. W. M. I. A. officers, selected to lead the year's work, were presented for the sustaining vote of the membership, and the coming season's programme was outlined. Sister Lilian Foster, Y. W. M. I. A. president, conducted the services.

M Men and Gleaner classes were organized on September 5th in the South Shields branch. All departments of M. I. A. are now organized in the branch, and officers are looking forward to an epochal year. The organization's opening social was held on September 12th at the branch hall. Under the direction of Brother Robert Cunningham and Sister Lilian Foster, it was a distinct success. Relief Society members, led by Sister Rachel Jones, aided in the arrangements.

Norwich—Saints and investigators of the Norwich branch met for the opening M.I.A. social on September 10th. The evening's entertainment was under the direction of Y. M. M. I. A. President Wilfred Burrell and his counsellors.

The organ fund benefitted from the party held in the Yarmouth branch on September 13th. But so did saints and friends from all over the district. A well-planned and ably presented programme made their support of such a worthy enterprise both enjoyable and entertaining. The evening was under the direction of Sister Mary Cole and Sister Annie M. Ayden. Elder L. Gordon Park was master of ceremonies.

Thurlton branch M.I.A. members observed the opening night of Mutual with a social evening. Responsible for the plans and for everyone's good time were Brother Arthur A. Knight and Sister Mildred E. Jennis.

Nottingham—Many friends were present among the forty who attended the evening meeting of the Leicester branch Harvest Festival on Sunday, September 16th. Thirty-five came to the Sunday School sessions, at which special items were given both by children and adults. Two harvest anthems were rendered by the choir during the sacrament meeting.

The sale of gifts took place on Monday, September 17th, and a welcome sum was realized to help in the work of the branch.

Portsmouth—Special guests at the M. I. A. opening social at the Portsmouth branch were Brother Alma J. Larkin, Sr., and his son Max S. Larkin, of Salt Lake City, Utah. The splendid programme planned by the M. I. A. officers, and the delicious refreshments served by the sisters, made the evening enjoyable to all.

Scottish—Feature of Aberdeen's M.I.A. social, held September 11th, was the presentation of an armchair to elderly Brother Frank Marshall, a long-time friend of the branch. In making the presentation, in behalf of the branch Sister Margaret Raich referred to Brother Marshall's long and faithful service to the branch and its membership, and to the high esteem and regard in which he is held by both members and friends.

Included in the programme of entertainment during the evening was an exhibition of Highland dancing by Miss Isabelle Penny. Also President Park Smoot made the awards to the Bee-Hive Girls for their last season's work.

The committee for the party was composed of Mrs. William Main, Y.W.M.I.A. president, Sister Margaret Cruikshank and Mary Hendry, and Misses Peggy Leiper, Caroline Lenman, and Ethel Cheyne.

Manchester—Bolton branch M. I. A. members met for their opening social in the branch hall on September 12th. The programme and games were under the direction of Elder K. Macfarlane and Sister M. Barton. Master of ceremonies and games was Elder J. R. Hicks. After games, refreshments were served by members of the Y. W. M. I. A.

Personals—Married on September 8th at Holy Trinity Church in Birchfields, Birmingham, were Sister Sarah Beatrice Grundy and Brother William Thomas Horner. Bridesmaids at the wedding were Mary Joseph, Margaret Dunn, and Betty Carpenter. Brother Norman Dunn was best man, and Peter Ball, page boy.

The bride is a member of the Handsworth branch, and the bridegroom of the Kidderminster branch.

The marriage of Sister Edna Rickard, daughter of President and Sister N. H. Rickard of the Wigan branch, to Brother Horace Eckersley Heyes, son of Brother and Sister John E. Heyes, of Wigan, was an interesting event of Saturday, September 8th. Following the ceremony, performed by President Joseph Fielding Smith, Jr., friends joined in a gay wedding reception at the Wigan branch hall. The hall was adorned with sprays of flowers, while streamers of many

colours decorated the ceiling and walls. Nearly 110 guests were entertained with a programme of dancing.

Janet Patricia Atkinson was the name given to the infant daughter of Mr. and Mrs. Atkinson by Elder Horace L. Hulme, September 2nd. Mrs. Atkinson is a member of the South Shields branch, a daughter of Brother and Sister Hurrell of North Shields. The infant is the seventh grandchild of Brother and Sister Hurrell to be blessed in the Church.

RECENT visitors in England were Brother Alma J. Larkin, Sr., and his son Max S. Larkin, of Salt Lake City, Utah. Brother Larkin, who is a former British missionary, was warmly welcomed by the saints among whom he laboured many years ago. With his son, Alma J. Larkin, Jr., who has just completed a two year mission in Britain, Brother Larkin is now travelling on the Continent. They will return to America on October 11th.

DEATH

LAVENDER—Death claimed the infant son of Brother and Sister James Lavender of the Tipton branch but a few hours after birth. The child was born on September 9th.

ELLIS—Sister Alice Maria Ellis,

a member of the St. Albans branch, passed away on September 11th. Funeral services were conducted September 16th by President William J. Jolliffe. President Bart L. Christensen offered the dedicatory prayer at the graveside.

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